MOSES
Returned from MIDIAN;
OR,
Gods kindneſſe to a Baniſhed KING; His Office, and His Subjects duty.

As it was delivered in a SERMON, Preached at *Linlithgow*, on the day of Thankſgiving for His MAJESTIE our Soveraigns Happy Reſtauration.

By *J. R. M. L.* And publiſhed By *A. G. P. L.*

ACTS 7.34. *I have ſeen, I have ſeen the affliction of My People which is in Egypt, and I have heard their groaning and am come down to deliver them: and now, come, I will ſend thee into Egypt.*

Magiſtratus eſt res optima & feraciſſima multorum bonorum operum. Bull. Dec 2. Ser. 6.
Principio, ſubditorum eſt, ſanctè, reverenter & honorificè, non abjectè & vulgariter, ſentire de Principibus ſuis.
Exhibeant eis etiam (ſubditi) foris honorem, cuique regno & patriæ conſuetum. Idem. Dec. 2. Ser. 9.

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MOSES returned from *MIDIAN*:

OR,

Gods kindneſs to a Baniſhed KING; His Office, and His Subjects duty.

ACTS 7. 35.

This Moſes *whom they refuſed, ſaying, Who made thee a Ruler and a Iudge? The ſame did God ſend to be a Ruler and a Deliverer, by the hands of the Angel which appeared to him in the Buſh.*

GOvernment is ſo neceſſary for the entertainment of an orderly and comfortable ſociety amongſt men, that, next to the Goſpel of Jeſus Chriſt, there is no greater bleſſing can be beſtowed by the Lord upon a people then a lawfull and righteous *Ruler*, who will govern for the Lord, ruling in righteouſneſſe and judgement. Therefore doth this Protomartyre *Steven*, while he is recounting the great mercies of God to the Church of the Jews, ſtay long in rehearſing the Lords ſending of *Moſes* to be Ruler, &c. unto them, as the Churches eminent mercie; yea, in all this recapitulation, he mentioneth none of the ſins of the Jews, but

that of rejecting *Moses* their Ruler, verſ. 27. and 39. and their black ſin of Idolatrie, which (verſ. 40.) followed upon their rejecting of *Moses*: That we might ſee, that Rebellion againſt lawfull Authoritie, is as unavoidably the forerunner of rejecting God, as honour to the King, is, by the Apoſtle, (1 *Peter* 2. 17.) immediatly ſubjoyn'd to the fear of God.

My Text ſeemeth to quadrat well with what is the occaſion of this joyfull Day: which will the better appear, by holding out the ſeverall parts and purpoſes therein contained. They are three: The firſt, is the ſinful and rebellious cariage of the people to a Ruler ſent them of God, *They refuſed*, &c. Secondly, What the righteous Lord, out of compaſſion to His people, did for this oppreſſed and refuſed Ruler or King (ſo the Spirit of God calls him, *Deut.* 33. 5.) *God ſent him*, &c. Thirdly, You have a threefold office, to the adminiſtration whereof, he is ſent and commiſſioned of the Lord, *viz. Ruler*, *Judge* and *Deliverer*: Under which alſo relatively, the duety of people is determined and ſet within its limits. There is alſo a fourth thing in the words, *viz.* the hand by the which *Moſes* is ſent to that office: which, becauſe time will not allow us to ſpeak of, is purpoſely forborne in the Diviſion.

For the firſt, The peoples ſinfull and rebellious cariage, in theſe words, *They refuſed*, or *denyed*, as the word is moſt ordinarily tranſlated; yea, the word is ſometimes uſed for a refuſall or a denyall with diſdain and undervaluing, as *Acts* 3. 13. which alſo accompanied the refuſall in the words, as is clear from the diſdainfull ſaying attending it at the back in theſe words, *Who made thee*, &c? ſuch an anſwer as we uſe to give to buſſie medlers in matters not belonging to them: And, verſ. 39. its ſaid, *They thruſt him away, and would not obey him:*

The ſecond purpoſe in the text, is, what the King of Kings did for this refuſed and thruſt-away Depute of His, concerning which, the text holdeth out. Firſt, What the Lord did in the time of his exile; even kept fellowſhip with him, through Jeſus Chriſt the Angel that dwelt in the Buſh, comforting and directing him in a wonderfull manner, that he might know he was not rejected of God, though refuſed by men. Secondly, That God ſent him, after his long ſojourning, as it were renewing his Commiſſion, and making him ſucceſſefull with a mighty hand, in this

this last essay, so that without violence the people are conquered to a submission unto him.

The third purpose in the text, (as I have said) is the parts of that office, to the exercise whereof he is sent, *viz. Ruler, Judge*, and *Deliverer*: under which I conceive is comprehended all that a Soveraign can or ought to claim, and no more then should be granted to him, since these three are expresly in his Commission from God, whose the Kingdom is; to the exercise whereof, *Moses* was brought by the hand of Jesus Christ, the King of His Church, upon whose shoulders the Government lyeth: So that the conceding these things to the Ruler so sent, can be no Dammage, but rather advantage, to the Church of Christ. But what each of these comprehendeth of the Rulers power, shall be shewed afterward.

Now it followeth that we proceed to the *Doctrines*: and in the entrie I would warn you, that this text, being so full of weighty matter, it will not be possible, in the short time allowed us, to presse forth the whole substance thereof; nor must that requisite acuracie, in such points, be expected from me. Therefore many *Doctrines* I must passe altogether: and such as shall be named, must be discharged with greater brevitie then perhaps the matter would require. But, to proceed, I make the first Doctrine to be,

That Government, is, in it self, a thing so evidently necessary and usefull, that even the opposers of lawfull Governours, will not speak against Government. This is grounded upon these words, *This* Moses, *whom they refused.* Where it's only the person which they question; and afterwards, *Who made thee*, &c? Wherein they challenge nothing but his Warrand, Commission, and Authority for exercising of that Office. See also vers. 27. It will be supperfluous labour to prove the truth of this *Doctrine*, The necessity and usefulnesse of Government being clear from *Hab.* 1.14. Where, to be without a Ruler, is to be as the Fishes of the sea and the creeping things, the weaker whereof, are destroyed by the greater and mightier; as also from that, *Judg.* 17. 6. Where it's said, that *in the dayes* wherein *there was no King in Israel, every man did that which was right in his own eyes*: Which is also repeated, chap. 18. verse 1. and 19. 1. and chap. 21. vers. 25. In which places, it is also observable, that

there is mention made of the wrong which the *Levites* (the Church-men) sustained, that thereby we might see how usefull, even to the Church, a right constitution of Civil Government is. Without this the Church wants the benefit of that promise, (*Isa.*49.23.) that *Kings should be nursing fathers*; yea, (*Hos.* 3. 4.) to be without a King, and to be without a Sacrifice do go together. The Church may be persecuted by wicked Rulers, but ordinarily is not taken away, and wholly rooted out, but by the rooting out of the established Government of that Nation wherein the Church is. And have we not seen how the Church was wronged among us by the boundless toleration of errour, the Government and Judicatories thereof encroached upon by Acts and Ordinances, taking the power of Plantations out of the hands of established Judicatories, and putting the same in the hands of others not concerned, and severall such other practices, as might be instanced, ever since the violence was done to the settled Civil Government of these Kingdoms? from these things we may see how useful civil Government is, not only for the State, but for the Church also. Therefore, as we ought to bewaile the sad sufferings of our King, and seriously mourn before the Lord for these sins, that provocked his Holinesse to make our *Israel* be so many dayes without a King; So it is our duty, to praise and magnifie the Lord, who hath graciously returned to us our ancient and known Government, and our own King, to exercise the same: whereby we have a full accomplishment of that promise, *Isa.* 1.26: *I will restore thy Judges as at the first, and thy Counsellours as at the beginning.*

The second *Doct.* is, *That even a righteous and good King, may be thrust away, and refused by these over whom he is sent of God to Govern:* This so clearly ariseth from what is in the text, that we need not stand to clear the ground. See also vers. 27. and 39. The same was *Davids* case, 2 *Sam.* 2. and 5. chap. And for the prosecution of this point, I judge it not unfit to take a short view of these few things, which concurred in the thrusting of *Moses* away: As first, Who the person was, that refused and thrust him away; and he is described, ver. 27. to be one, *that did the other wrong*, that is, a violent and wicked oppressour of his brethren. Secondly, What it was that moved this oppressour to thrust *Moses* away; even fear of punishment: he had done

done evil, and feared the Judge, *Thinks thou to kill me?* He desired, in effect, to be Judge himself, and could not endure any above him to controul his dealing with the weaker: and therefore, would not so much as suffer *Moses* to be an amicable adviser, ver. 26. much lesse to be Judge, ver. 27. Thirdly, The means whereby this rebellion is carried on: and they are three. 1. The calling in question and contemning of his Authority and Warrantableneſſe of his undertaking, *Who made thee a Ruler*, &c? 2. Reproaches of him as a bloody man, that would kill all he ruled over, though he had no other ground, but his own prejudged opinion, misrepresenting *Moses* for one act of Justice, in killing the *Egyptian*: Wherein, though hee speak the truth materially; yet it was *malo animo*, to bring *Moses* in hazard: 3. The third mean, whereby this rebellion was carried on to it's hight, was violence, *he thrust him away*, ver. 27. And where the Authority of a Ruler begins to be contemned, there (if it be in the contemners power) thrusting away cometh in the close: The fourth thing considerable in the thrusting of *Moses* away, is the grounds upon which this refusing and rebellion is builded: and we find no real ground of provocation from *Moses*, his worst word we find (ver. 26.) to be, *Sirs, ye are Brethren, why do ye wrong one to another?* Innocencie in a King, will not restrain rebellious Subjects. Fifthly, Consider what are the sad effects of a rebellion, (coming to it's hight) even upon the Subjects, to wit, oppression of the weaker by the stronger. See *Isa.* 3. 2, 3, 4, 5. And lastly, That rebellion, once coming the length of thrusting away, God must, in a more then ordinary way, interpose for the reintroducing of the expulsed Ruler.

I shall say no more for the application of this point, But that the sin of these who had hand in the horrid murther of our late Soveraign, or the expulsion of our present, is more inexcusable then that of this oppressing Israelite, who thrust *Moses* away, because their just tittle to the Government, was more evident to them then *Moses* tittle at that time was to the Jews. And therefore we ought earnestly to supplicat the throne of grace, that these sins may no more be laid to the charge of these Lands; and that the divisions of the people, may be solidly healed: for it is marked, as the first rise of the occasion of this rebellion against *Moses*, that *the people strove*, v. 26.

We might gather our third *Doct.* by comparing this verſ. wherein their refuſall of *Moſes* is ſpoken of, with verſ. 30. Where his fourty years ſojourning, in a exiled condition, is mentioned, to be, *That ſinfull oppoſition and thruſting away of a righteous Ruler, may have ſucceſſe for a long time; but the ſucceſſe of the oppreſſour, is the ſervitude of the ſubjects.* I will not ſtand on this *Doct.* It is too ſad a Theme to inſiſt upon. Only this, Although we have reaſon to lament, that by the ſucceſſe of oppreſſours our King hath been ſo long kept away from us; yet, we have alſo reaſon to bleſſe God, that it hath not been for full fourty years; and to praiſe Him from our ſouls, who hath ſaid concerning us as he ſaid concerning the Jews, verſ. 34. *I have ſeen, I have ſeen the affliction of my people, I have heard their groaning, and am come down to deliver them: and now, come, I will ſend thee into Egypt.*

The fourth *Doct.* aryſing clearly from the words, is, *That though a righteous Ruler be thurſt away, and long kept away from his juſt right; Yet the Lord can, in his time, ſend him back to the exerciſe of that Government he had right to.* So dealt the Lord with *David*, both after *Sheba's* rebellion and *Abſolom's*; And ſo hath the Lord done to our King; and it will not be amiſſe here to conſider a little ſome things, wherein the ſufferings and the return of our King, is parallel to the ſufferings and the return of *Moſes*.

And firſt, their ſufferings, after their expulſion, are parallel: First, In that both their rights was unqueſtionable before God and man, though they wanted the exerciſe. Secondly, both driven to exile, and put to great pinches under it: Thirdly, made to ſojourn among people of another Religion. Fourthly, Yet both remained conſtant in the Truth, (the great glory of their ſufferings,) notwithſtanding of their ſtrong temptations. Fifthly, Both found more relief of ſtrangers then of friends. Sixthly, Both waited patiently untill Gods time of outgate came.

There are alſo ſome things, wherein the manner of their returning is parallel, as, First, Gods hand was eminently ſeen in both. Secondly, their return was without blood, or War. Thirdly, Both were unexpected. Fourthly, both were, when the affliction of their people was at a great hight.

Let us then bleſſe and praiſe the mighty Lord, whoſe right hand hath done marvellouſly. This day is ſet a part for this end: O

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let praiſe be rendred, and our vows which were made, when our harps did hing on the Willows, be this day payed in the ſight of all the people; the Lords doing in this, is not after the manner of man. Look to what he hath done in reſtoring the breath of three languiſhing Kingdoms; look how mercifully he hath done it, and how unworthy we were, that our Poſterity, much leſſe our ſelves ſhould have ſeen it, and all cryes aloud, that it is our duty ever to praiſe Him, and not to let this ſo great a benefit ſlip out of our minde. Yea, with our praiſe, let us joyn prayer, that God may make our King, who hath been in ſo many things like to *Moſes* in his ſufferings and return, like to him alſo in the ſequell of his Reign, both for gracious and royall enduments, and beyond him for length of dayes; Yea, let us pray, God would make him according to his own heart: And we may have the greater encouragement in this, from what the Lord hath done for Him, and made appear in Him: As alſo, that moſt ordinarily, the beſt Kings, regiſtrat in Scripture, were ſuch as the Lord trained in the ſchool of affliction, as may be ſeen in *Moſes*, *David*, *Jehoaſh*, and many others mentioned, both in Sacred and Profane Hiſtorie.

The fifth and laſt *Doct.* that I ſhall name, is this, *That whom God ſends to the government of a people, he alſo giveth them commiſſion for the Dignities, Authority, and power belonging to their place:* for, ſaith the text, *He ſent Moſes to be Ruler and Deliverer*; Not to be one of the Rulers and Deliverers, which would take in others to a parity with him, but to be Αρχοντα, (that is, μοναρχον) και λυτρωτην: And although that this ſame God, that ſent him, doth limit him and all Soveraigns, *Deut.* 17.14. Yet, he takes nothing from them eſſentiall to Soveraignty. So when he ſends Apoſtles, Miniſters, &c. all belonging to their office is allowed them, and ought not to be encroached upon; for, we can no more expect the full and free exerciſe of any office from one who is reſtrained therein, then a free flight from the pinioned bird; take away the leaſt lith that God hath framed Soveraignty with, and the Soveraign is pinioned: But for the more orderly and full explication of this *Doctrine*, there are theſe four things to be a little opened up. Firſt, Something concerning a Monarchs Commiſſion, or the fountain whence he derives his Authority. Secondly, Somewhat of his Prerogative and eminent Power. Thirdly,

Somewhat of his office, and the duty he is bound before God to perform in the behalf of his people. Fourthly, Somewhat of the peoples duty, which relatively they are bound to perform to him.

As to the first of these, to wit, the Soveraigns Commission, wee see it is from God, *God sent him*, ἀπέστειλεν. The word used in the Mission of the Apostles. Whence we infer: First, That a lawfull Soveraign, hes his Authority immediatly from God (*Rom.* 13.1.) and not from the people, who, being of God appointed to be subject to Rule, and ruled, can have no power of ruling in themselves, there being as clear distinction betwixt the Ruled and Ruler, as is betwixt the *relatum* and *correlatum* of any other relation: wherefore there are some Kings, who take their sword from off an Altar, in token of their receiving their power immediatly from God; so that the assertion, which alloweth to people a *Majestas realis*, seemeth to be groundlesse, and dishonourable to God the only Original and Fountain of Soveraignity; As also because it takes away the distinction betwixt *Governour* and *Governed*. Secondly, I infer as following on the former, that a Soveraign, having his Commission from God, as is said, (though God will call him to an account) yet he is countable to none else for his administration but to God only: Not only because he hath no *Pares* to be his Judge; But, because no Commissioner is answerable to any Authority, but that which did cloath him with the Commission, and that is (upon this subject) God who hath said, *By me Kings reign*, *Prov.* 8.15,16. Thirdly, I infer, that Soveraigns may expect Gods presence and assistance in the work of their office, if they look to and depend upon him from whom they have their Commission. Fourthly, I infer, that the opposing and resisting of them, is to resist the Authority of God from whom they have their Commission.

But secondly, The words hold out something of his Prerogative and eminent Authority, as necessarily annexed to his Office and place, to the which his Commission bears *him*, in these words, *God sent him to be Ruler and Deliverer*. Where it is observable, that what *Steven* calleth a *Ruler*, is in *Exod.* 2.14. called a *Prince*: to shew, that all the prerogatives of Ruling, do appertain to a Prince. There are two words used in the Commission, to wit, *Ruler*, and *Deliverer*, as said is, under which the

Soveraigns

Soveraigns power, both in Peace and War, in Civil and Military affairs, is comprehended; as alſo, ſomewhat of that power, which is diſtinguiſhed *in poteſtas Legibus aſtricta, & Legibus ſoluta*: And under the firſt of theſe, *viz. Ruler*, is compryſed the power of *Judging*, which is mentioned in the beginning of the verſ. and adjoyned to *Ruling*, even by the rebel himſelf; Nor can it be denyed (I ſuppoſe) to appertain to the Αρχον: Yea, ordinarly *Ruling*, and *Delivering*, are more controverted then *Judging*. But, to proceed, by the firſt, *Ruler*, there are theſe particulars of his Prerogative held forth unto us. Firſt, That he is Chief, Principall and Soveraign: therefore, even in contradiſtinction to all the people, he is Αρχον: Which holds out a priority and preeminency in the perſon, beſide what it ſpeaks of his office: Secondly, That all authoritative Acts, within his Kingdoms, be in his name. Thirdly, That all Rule and Power in inferiour Officers, or Governours, be derived from him: Therefore the word ſignifies not only Authority; but a primary and fountain Authority. Fourthly, That he have the power of making the univerſall Laws of the Kingdom; for, theſe being the Rule both for inferiour Judges and the judged, it is requiſit, that the Ruler have a ſpeciall and Soveraign hand in making thereof, the Legiſlative power being naturally annexed to Soveraignity. Fifthly, That ſince all power in inferiour Judges, is derived from him, their ſentence cannot be the laſt, but may be appealed from. Therefore the laſt appeall to any on earth is to the Soveraign, whoſe ſentence is finall and cannot be appealed from, but to God. Under theſe as the principall, are comprehended the power of diſpenſing with penall Laws by Pardons, and with poſitive ſtatutes about duty by Licences; Yea, in ſome caſes, to alter and abrogat ſome Laws, although ordinarily, and without weighty cauſes theſe things are not to be done. Together with many other *jura majeſtatis* reduceable to theſe and depending on the Soveraignity, as particularly, the making an univerſally obligding interpretation of the Law, and the power of the execution of the Law, without which, Soveraignity and Laws were but a mock-authority: Theſe two laſt, properly appertain to the tittle of the *Judge*.

There is moreover ſomewhat further of the Soveraigns prerogative, held forth in the word λυτρωτης, which ſignifies *Redeemer*,

deemer, Saviour, as well as *Deliverer*; And this is his power in Military maters: which may be divided in these three: First, His power to declare enemies to the State, the *Deliverer* being most oblidged and concerned, by vertue of his office, to know, and consequently to judge and declare who are enemies. Secondly, His power of making Peace and War: For, he that may not command his Subjects to be in friendship, or to fight, doth but cary the empty tittle of *Deliverer*, and in vain expects obedience in Civils. Thirdly, His power of the Arms, Forces, and Strengths of his Kingdoms, both by Sea and Land, it being due to him for his and the Kingdoms security. As also because the governing of these things, is a principall part of Government, experience having sadly taught, that the power of Armies, not being subordinat to the Soveraign, usurps a superiority over him and the Kingdoms both; Yea, doth not reason teach, that a *Deliverer* should not be without a sword, nor have his sword so lockt in the sheath, that he cannot draw it till he call for the key from these who perhaps may refuse it, and at length loose it themselves? take the sword from the *Deliverer*, and quickly the Scepter shall be wrung from the *Ruler*.

But I haste to the third thing which I proposed, *viz.* to hold out somewhat concerning the Soveraigns Office and Duty, which by vertue of this Commission *Moses* was, and all Soveraigns are oblidged to perform towards the people over whom God hath granted them to Rule: And this their Office may be summed up in this one, that he Rule for God, being faithfull to Him by whom Kings reign, and carefull of his peoples welfare. But we shall branch it out in these four: First, that he be carefull of the welfare of the Church, the preciousest interest that the King of Kings hath upon earth: This is a great part of his *Ruling:* therefore in *Isa.* 1. after that *the restoring of Judges as at the first*, and *counsellours as at the beginning*, is promised, v. 26. It is immediatly subjoyned, v. 27. *Zion shall be redeemed.* And this is that which is promised, *Isa.* 49. 23. and *Kings shall be thy nursing fathers.* Under which these three are comprehended. First, That he have a singular care that the purity of Doctrine be kept up, established and maintained; errour and heresie, with the promoters thereof, discountenanced and punished, (not tolerated, which were unsuitable for the *Defender of the Faith*) according

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to the example of good *Josiah*, 2 *Chr.* 34. throughout. Secondly, That the precious Ordinances of the Church, the Worship and Government thereof, be established and defended by Law, according to the example of *Jehoshaphat*, 2 *Chron.* 19. 8. 11. As also that the unity and concord of the Officers and Members thereof be tenderly kept up; and Rents or Schisms solidly cemented. Thirdly, that the Liberties, Patrimony, and Maintenance of the Church be not encroached upon; But that faithful, learned and painfull Pastours be encouraged, 2 *Chron.* 31. 4. and their hands strengthned by seconding the Censures of the Church by his Authority, and the concurrence of his inferiour Magistrates: All which are incumbent to him as a *Ruler* for God and a *Deliverer* from spirituall evills.

The second branch of the Soveraigns duty and office, is in reference to morall transgressions, against which, Laws and Statutes ought to be made agreeable to the word of God; and these Laws would be impartially put in execution, without respect of persons. Therefore, *Isa.* 1. 26. when *Judges are restored as at the first*, &c. Then righteousnesse and faithfulnesse spread in Burgh and Landward. And v. 28. the punishment of the transgressours, of the sinners and of them that forsake the Lord, is made mention of. This is no small part of the righteousnesse whereby the throne is established.

The third branch of his Office, is in reference to the Administration of Justice betwixt subject and subject: For which, not only wholsome and just Laws would be made for the good of the whole (and not for the advantage of some to the prejudice of many;) But able faithfull and conscientious men would be substitute, who, according to the just Laws, may impartially do justice to all. This is his great duty as *Δικαστης*, a righter of the wronged, without which men would be but as the fishes of the sea. 2 Chron. 19 5.

The fourth and last branch of the Soveraigns duty and office towards his subjects, is in reference to their safety both by sea and land, and their prosperity in their estates and callings: in order whereunto, he is called a *Deliverer*, watchfully to foresee, and seasonably prevent whatsoever may bring hazard and danger to them; or if they cannot be prevented, that then the subjects be as timely, tenderly and carefully delivered therefrom as is possible.

ſible: Thus *Moſes* delivered Iſrael from their bondage.

There remaineth only the laſt thing to be ſpoken to, to wit, the duty which the ſubjects are bound reciprocally to return to their Soveraign: And queſtionleſſe, the great weight of duty that lyes upon a faithfull Soveraign, calls for the loyall performance of all good Offices from the ſubjects to him. The Apoſtle, (1 *Pet.* 2. 17.) ſummeth up all in one word, *Honour the King*: which may be branched forth in a fourfold duty, implyed in the tittles given in the text, *viz.* 1. *Reverence*, 2. *Obedience*, 3. *Fidelity*, 4. *Aid.*

I ſay, our firſt duty is *Reverence:* and that, Firſt, of the mynd, *Eccleſ.* 10. 20. *Curſe not the King, no not in thy thought*, or *conſcience*, as on the margent. They are called *gods*, and we ought as ſaith *Bern. Sentire ſublimiter*, have an high eſtimation of them. Secondly, *Reverence* in words, *Exod.* 22. 28. *Thou ſhalt not revile the gods, nor curſe the Ruler of thy people:* Which, (*Acts.* 23. 5.) is tranſlated, *Thou ſhalt not ſpeak evill of*, &c. to ſpeak evill of them is to curſe them: And (*Titus* 3. 2.) immediatly after the precept for ſubjection to Magiſtrates, there is a prohibition, *Speak evill of no man*: and as we ought to forbear every appearance of evill in other things; ſo eſpecially in this, the Authority of a Soveraign being very tender. Therefore, the Apoſtle *Paul*, in the forecited place of the *Acts*, maketh apology for calling the high Prieſt *whited wall*, although unjuſtly he had commanded him to be ſmitten: And *Calvin* on the place, ſaith in effect, that civil Authority is not to be ſhaken off though the Ruler were wicked. I find none in Scripture curſers of a King, but *Shimei*, and theſe *Iſa.* 8. 21. Where *curſing of the King* and *of God* are joyned together, *They ſhall fret themſelves, and curſe their King and their God.* Yea, by the Apoſtle we are commanded to pray for them; and at that time when he wrote, a wicked *Nero* reigned: The third kind of Reverence, is with the body, uſing a ſuteable geſture to regall Authority as the woman of *Tekoah*, 2 *Sam.* 14. 4: And *Abimaaz* 2 *Sam.* 18. 28. So did all the people, 1 *Chron.* 29. 20. I might multiply other citations, but it is ſuperfluous, *exhibeant eis etiam foris honorem cuique regno & patria conſuetum*, ſaith *Bullin: dec:* 2. *ſer:* 9. ſpeaking of the duty of ſubjects to their Soveraign.

The ſecond duty that we ow them, is *Obedience*, 1 *Pet.* 2. 13. 14.

Titus

Titus 3.1. Such *Obedience* it ought to be as excludeth reſiſtance to him, *Rom.* 13.2. As is willing, chearfull and for conſcience ſake, *Rom.* 13.5. For, their Authority is an ordinance of God, and they are the Miniſters of God; Yea, this *Obedience* is due from all perſons, *Rom.* 13.1. *Let every ſoul be ſubject*, &c. even Church-men as well as Laiks: for, ſaith *Bern.* in one of his Epiſtles, writing to an Arch-biſhop, *Quis vos exeepit ex univerſitate?* It is true, that Kings have no power to exerciſe Miniſteriall acts themſelves; Yet they have power to put Miniſters to do that which they cannot do themſelves, and to puniſh them, when, after orderly tryall, they are found guilty of Mal-adminiſtration: So *David*, *Solomon*, *Jehoſhaphat*, *Hezekiah*, *Joſiah*, &c. governed the Prieſts, even as Prieſts, and the Levits as Levits: But, we ſay not, that Kings can puniſh Church-officers by any Eccleſiaſtick cenſure; they can no more depoſe then they can ordain: The power of neither of the keyes was given to Kings as Kings. Neither is this *Obedience* that we preſſe as due from all perſons, due in all things from any perſon: For, if Kings command what God forbids, Then the Apoſtles rule muſt ſtand, *Acts.* 5.29. *Obey God rather then man.* So did the Egyptian Midwives; So did the three children with approbation from God.

The third duty we ow, is *Fidelity*: the breach whereof, is above diſobedience; *Fidelity* to his perſon, *Fidelity* to his Authority: if any of theſe be plotted againſt, or injured, there is *laſa Majeſtas*. This made *David* ſay of *Saul*, *God forbid I ſhould touch the Lords anoynted*: Not a lap of his garment can be touched, but the tender heart is ſmitten. And in Scripture, we find nothing taught for looſing ſubjects from their fidelity and aleadgeance. But on the contrary, the ſaints are recorded to have remained loyall, even to wicked Kings and Emperours.

The laſt duty is *Aid*: and that, Firſt, by faithfull counſell and advice, when called for; and diſcovery of his ſecret enemies and their plots. Secondly, by our eſtates, chearfully paying out thereof tribute and cuſtome, *Rom.* 13.7. Chriſt himſelf payed pole-money, *Matth.* 17.27. And, Thirdly, by our perſons: We ought to aſſiſt our Soveraign both againſt countrey Rebells and out-land Enemies, whenſoever it is called for by him, who hath it in his Commiſſion to be *Deliverer*:

I have been the longer upon theſe things, becauſe no ſmall part

of

of the dayes work is to teach you to give to God what is Gods due, even all Honour, Praiſe, Power and Dominion, being King of kings and the only Potentate, who hath made this day, that we may rejoyce therein: And to give to our *Caſar* what is his due, even *Reverence*, *Obedience*, *Fidelity*, and *Aid:* which is a debt upon us by Gods ordinance, and ought to be payed for conſcience ſake. I ſhall ſhut up all with repeating the Apoſtle *Peter* his exhortation, *Fear God, and honour the King.* Theſe two are chained together by the Holy Ghoſt: Who do the firſt, will not neglect the laſt; and ſuch as are much taken up with the laſt, would not neglect the firſt: Go therefore, and through the reſt of this day, expreſſe your joy and thankfulneſſe, as the people did, 1 *Chron.*29.22. When *Solomon* was made King the ſecond time, they did eat and drink (but it was before the Lord) on that day, with great gladneſſe. Beware of any exceſſe, Sin is no way to praiſe God, or pleaſe our good King who hath declared againſt it; Do, as, 1 *Kings* 8. 66. Pray for a bleſſing to the King, and go to your tents joyfull and glad of heart for all the goodneſſe that the Lord hath done for CHARLES our King, and *Scotland*, *England* and *Ireland* His people. And thus, as we bleſſe God for him; So we pray for all bleſſings on him from the King immortall, inviſible and full of Glory, to whom be praiſe for now and ever, *Amen.*

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